

# PRAYERS

For the USE of All

## P E R S O N S

Who come to the

### BATHS *for* CURE:

To which are added,

Three HYMNS, for MORNING,  
NOON, and MIDNIGHT.

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By the Right Rev. Father in God,

THOMAS KENN, D.D.

Late Lord Bishop of BATH and WELLS.

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L O N D O N:

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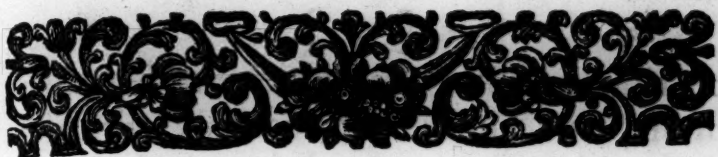
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## *All Glory be to God.*

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Thomas *unworthy Bishop of Bath and Wells, to all Persons who come to the Baths for Cure, wisheth from God the Blessings of this Life, and of the Next.*

*Good Christian Brother, or Sister,*

**W**HATSOEVER the Calamity be, whether Sicknes, or Lameness, or Want of Children, which brings you to this Place, I am sensible how tender a Regard I ought to have for you, since you are come within my Fold, in Imitation of our most merciful Redeemer, who in respect even of our bodily Distempers, sympathized with our Miseries, *bore our Grievs, and carried our Sorrows.* Isa. 53. 4. Mat. 8. 17.

For this Reason I could not satisfy myself, in only praying for you, as I daily do, unless I did also send you these Directions



rections and Prayers, which are few, and short, and familiar, to comply with the Infirmities of your Condition, and which, I hope, by God's Blessing, may be *Words spoken in Season*; nor can I doubt, but that All of you who want such Helps, will seriously peruse them, and observe the Advices of your spiritual Physicians, as you are wont to do those of your corporal.

Do not think the Baths can do you any good, without God's immediate Blessing on them, for it is God that must first *heal the Waters*, before they can have any Virtue to heal you.

2 Kings 5.  
19.

The River *Jordan* could never have *cleansed Naaman* of his Leprosy, had he *washed* himself in it, seventy times seven times, had not God blessed it to his Clean-

Joh. 9. 7.

sing. The Pool of *Siloam* could never have restored Sight to one born blind, had not our Lord sent him to it. And

Joh. 5. 4.

the Pool of *Bethesda* could never have made sick Persons whole, but that an *Angel* was sent by God to *trouble the Waters*.

Rev. 14.  
6, 7.

I cannot then do better, than to send you to that Angel, who, according to St. *John*, *flies in the midst of Heaven*, having the everlasting Gospel to preach to them that dwell on the Earth, saying with a loud Voice, Fear God, and give Glory to him, and worship him, that made Heaven and

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*Earth, and the Sea, and the Fountains of Waters.*

This was the Angel's Sermon, and I beseech you to become his Auditors, and to observe how after the Heaven, and the Earth, and the Sea, he particularly mentions the Springs, or *Fountains of Waters*, as a very wonderful Part of the Creation : For out of the dark Places of the Earth, through Passages, and from Causes unknown to the Search of the wisest of Men, God makes sweet and fresh Springs to rise, to water the Earth, to give Drink to every Beast of the Field, and to supply all the Necessities of human Life, and Springs of different kinds, some to allay our Thirst, some to cure our Diseases.

Look therefore on the Bath, as a very admirable and propitious Work of Divine Providence, designed for the Good of a great Number of infirm Persons, as well as for yourself. Praise and adore God, who has signally manifested his Power, and his Mercy, in creating so universal a Good ; and the first thing you do when you are come to this Place, *worship God who made the Fountain.*

To this End you may use the following Form at your first coming, and all the time of your stay : And be pleased to observe, that this, and all the other Forms  
which

which you find here, are penned in distinct Parts on purpose, that you may choose those which are most suitable to your Condition, or recite one at a time, if your Weakness will not bear any longer Intention of your Mind.

*A Thanksgiving for the Waters, and a Prayer for God's Blessing on them.*

WITH all Humility of Soul and of Body, I praise, and adore, and worship thee, O Lord God, All-mighty and All-gracious, who *hast made the Fountains of Waters; thou sendest the Springs into the Vallies which run among the Hills:* Some for our Refreshment, some for Medicine, and in particular, thou hast sent us this Spring as a general Good to infirm Persons: And therefore, All Glory be to thee.

Thee only, O Lord, do I acknowledge the Author of the Spring, thou only canst make it effectual to my Cure. In thee only I trust, on thee only I depend, to thee only do I commit myself: All my Hope is only in thee.

Behold, O merciful Lord, I am come to the Bath, as *Naaman to Jordan*; O may I feel the like happy Effect, *O may I wash and be healed!*

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*the Pool of Siloam*; I come, for thou thyself hast sent me, as thou didst send him. Thy Providence, by laying on me this Distemper, has bid me come hither. O may the Bath be as powerful to restore my Health as the Pool was to give the blind Man his Sight.

I come, Lord, to the Bath, like the infirm Man *to the Pool of Bethesda*; O send thy *Angel* to move the Waters as I step into them; to move them, not only for me, but for all other infirm Persons also, whom thou hast sent hither; *that we may be made whole, of whatsoever Diseases we have*, if it seem good in thy Sight.

Lord, be thou pleased to guide and counsel my Physician, that he may thoroughly discover the Cause of my Distemper, and prescribe proper Means for my Recovery; and do thou so bless those Means, that in thy good time they may become successful.

O my God, hear me, and help me, for the Merits of Jesus thy beloved. *Amen.*

You have great Reason to begin with God, not only because he is the Author of the Bath, and can only bless it to your Health, but also because he is the Author of that very Distemper that brings you hither. *For Affliction cometh not forth of Job 5. 6. the Dust, neither does Trouble spring out*  
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*of the Ground*: It is not a thing that happens to us by chance: It does not proceed only from natural Causes, which are secundary, and instrumental: We must look beyond all these, to the Permission and Appointment of divine Providence, from which it first took its Rise, and by which it is wholly conducted.

Since then it is certain that your Affliction comes from God, and it is as certain that *God does not afflict willingly, nor grieve the Children of Men*, but that he has always a most righteous Motive, to incline him to afflict them; it very highly concerns you to examine yourself with all the Care you can, that you may discover what there is in you, what you have done to move the God of Mercy to grieve you.

There is no Calamity, whether it be Sickness or Pain, or Lameness, or the like, that can befall us, but it is the natural Consequence of our depraved, frail, mortal Condition, and is incident to good Men, as well as to bad; to the former it is a Punishment, to the latter it is a Trial.

*Deut. 18.* Holy Scripture teaches us, that God *58, 59, 60.* has threatned very many, and very sore *xxix. 22.* bodily Diseases to Disobedience; and *2 Sam. 12.* that they who are sick, are *15.* stricken by *2 Chr. 21.* God. The *18.* *Corinthians*, who profaned *1 Cor. 11.* the blessed Sacrament, were for that *30.* Cause,

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Cause, *many of them weak and sickly*. And our Saviour, in his Advice he gives to *Jo. 5. 14.* the Man whom he cured of an Infirmitie of Thirty-eight Years Continuance, intimates that Sin was the Cause of that inveterate Disease.

But when God is pleased to afflict righteous Persons with Sicknes, as he did *Psal. 38. 7.* King *David* and *Hezekiah*, their Sicknes is not an Effect of God's Anger, but of his paternal Discipline towards them. *Isa. 38. 1.*

The like may be said of Lameness, which happens by the Divine Direction, to good Men, as well as to the wicked : King *Asa*, *who did that which was good,* *1 Kings 15.* *and right in the Eyes of the Lord his God,* *23.* *in the time of his old Age, was diseased in his Feet.* *Mephibosheth was lame from* *2 Sam. 4. 4.* *five Years old :* And the poor Man whom *St. Peter* and *St. John* miraculously healed, *was lame from his Mother's Womb.* *Acts 3. 2.*

Since then both Sicknes and Lameness are Stroaks given us by God, to him we must chiefly, and in the first Place, betake ourselves for Cure, and the Holy Ghost has set a Mark of spiritual Disgrace on *Asa*, who was otherwise a good King, *That in his Disease, he sought not* *2 Chr. 16.* *to the Lord, but to the Physicians.* *12.*

Not that the Scripture does in the least condemn, or discourage our going to the Physicians when we are sick, or our Use

of all due Means for our Recovery. Our  
*Mat. 9. 12.* Saviour himself, when he says, *They that are whole need not a Physician, but they that are sick*, sufficiently intimates, that they that are sick do need one.

The Son of *Sirach* gives excellent Advice to both the Sick and the Physician:  
*Ecclus. 38.* *Honour a Physician with the Honour due unto him, for the Uses which you may have of him, for the Lord hath created him; the Lord hath created Medicines out of the Earth, and he that is wise will not abhor them, and with such doth he heal Men, and taketh away their Pains.* But then he adds, *My Son, in thy Sicknes be not negligent, but pray unto the Lord, and he will make thee whole; leave off from Sin, and order thy Hands aright, and cleanse thy Heart from all Wickedness; give a sweet Savour, and a Memorial of fine Flour; then give Place to the Physician. There is a Time when in their Hands there is good Success; for they also shall pray unto the Lord, that he would prosper that which they give for Ease and Remedy to prolong Life.*

I earnestly recommend to you this Counsel of the Son of *Sirach*; and therefore to you that are sick or infirm, or lame, I recommend Repentance, and Prayer, and Sacrifice; the Sacrifice of Alms, by which you will offer to God, a *sweet Savour*. To your Physician I also recom-

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mend devout Prayer to the Author of Health and Sickneſs, that his Phyſick may proſper; and then his Phyſick is like to procure a Bleſſing, when both the Patient, and the Phyſician joyn in their Prayers for it.

I exhort you to begin with Repentance, and to read devotional Books on that Subject, of which, bleſſed be God, there are good Store; for it is Repentance that muſt diſpoſe you for Prayer.

The Prophet complains of the Obdurateness of thoſe, who, *when God had ſtricken them, did not grieve.* Jer. 5. 3. God forbid you ſhould be thus obdurate. God forbid! but ſince he has *ſtricken* you, you ſhould *grieve*, and *grieve with that godly Sorrow which worketh Repentance to Salvation, not to be repented of.*

I beſeech you then to examine your ſelves very ſeriouſly, whether you have ever repented of your Sins, ſo as to *bring forth Fruits meet for Repentance*; for if you are guilty either of total Impenitence, or of an univerſal Relapſe into your old Sins; or if you lie under the Dominion of any one wilful Sin, look no farther for the original Cauſe of your Diſtemper: God has in Juſtice ſent it you for your Punishment.

But the moſt merciful God, *who delights not in the Death of a Sinner*, in his  
very

very Punishments designs rather to awaken, than to destroy us; and if this Punishment, by which God calls you to Repentance, does awaken you out of your former Security, it turns to a Blessing, to a happy Occasion of your eternal Bliss; be of good cheer then, and repent.

Your very bodily Distemper will present you with a lively Idea of your Sins, and Holy Scripture makes use of the former, to picture out to us the latter. Think then of the Weakness, and the Pain, and the Indisposedness, and the Restlessness, and the Danger that afflict the sick Man, and compare them with that Impotence to Good, that Anguish of a wounded Spirit, that universal Indisposedness to Duty, that Restlessness of Conscience, those Horrors of eternal Torments; which attend the Sinner, and which, without Repentance, are for ever Incurable; and make this Reflection with yourself, that if we are so very solicitous for the Cure of our Bodies, much more ought we to be Sollicitous for the Cure of our Souls.

But if your Heart does not condemn you, if you are conscious to yourself you have truly repented, and have never *returned to your Vomit* again, and indulge no one wilful Sin, and have nothing to accuse yourself of, but your daily Failings; which are the unavoidable

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able Infelicities of lapsed Nature, and for which you daily beg Pardon, then is your Distemper a Fatherly Chastisement only, and you ought to rejoice in it rather than in the least to regrave it. However it is your best way to renew your Repentance on this Occasion, and to be sure *to bear God's Rod*, and to learn that Lesson from it in which you are sensible you were deficient before, and which God has sent this Affliction on purpose to teach you.

True Repentance will rightly dispose you for Prayer, and you will come with *Boldness*, with an humble, but firm Confidence *to the Throne of Grace*, when you can look on God as reconciled to you in Jesus, and shall be sure to *obtain Help in time of Need*. To obtain either the Cure of your Distemper, or, if God sees the Continuance of it to be more for your spiritual Advantage, such *Grace which is sufficient for you*, such Consolation in your own Soul, and Satisfaction in God's good Pleasure, as shall abundantly overbalance your Calamity.

Prayer is a Duty always obliging, and to be practised by all, because all stand alike in need of the divine Mercy, and Benediction; but it is more especially the Duty proper for the Time of Affliction, because our Needs are then more pressing  
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*Jam. 5. 14* and therefore says St. James, *Is any afflicted, let him pray.*

Nor is it enough for you to pray for yourselves, but according to the same Apostle's Advice, and as soon as you come to this Place, whether you are poor, or rich, *send for*, or, if you are able, go yourself *to the Elders of the Church*, to pray over you, as God's Ministers, and to give you Ghostly Counsel, as they are Guides of Souls; desire them that you may have the daily Prayers of the whole Congregation for you, that the Waters may be blessed to you, and be sure you daily frequent the publick Prayers yourself, or as often as your Infirmary permits.

*Luke 22.  
42.*

In all your Prayers for Deliverance from your present Affliction, you must always remember to pray with Resignation of your own Will, to the divine Will, as our Lord hath taught us, *Father, if thou be willing, remove this Cup from me; nevertheless not my Will, but thine be done.* This short effectual Heavenly Prayer I beseech you to have always in your Heart, and in your Mouth; and the oftener you repeat it, endeavour to repeat it with more and more Fervency, committing your Condition, all your Sorrows, and the Answer of all your Prayers, wholly to God, *Committing your Soul entirely*

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*Hands of a faithful Creator.*

Of the two Prayers which follow, you may use daily one, or both, in whole, or in part, as they best suit with the Temper of your Soul, and with your particular Condition.

*A Prayer for Repentance when God is  
 provoked to punish us.*

**O** Holy Lord God, I wretched Sinner humbly acknowledge, that thou, in thy Justice, hast laid this Calamity on me for my Sins; Glory be to thee, O Lord, that thou hast not given me over as incorrigible, that thou hast sent this Punishment to awaken, and to humble me. O may it have that blessed Effect on me, that from my very Misery, I may date my Salvation!

Thou, Lord, hast stricken me [*with Sickness*] [*with Lameness*] and it is just I should bear thy Indignation, because I have sinned against thee.

Blessed be thy infinite Goodness, that my Punishment is not greater, that Thou hast not suffered thy whole Displeasure to arise.

O Lord God, in the midst of Judgment remember Mercy, that Mercy which is over  
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*all thy Works, that Mercy in which thou thyself delightest; Behold a great, a miserable Sinner, a fit Object of that Mercy, here prostrate before thee : Lord, have Mercy on me.*

Ah, Lord, my spiritual Distemper is infinitely more mortal than my corporal; O that it might be thy good Pleasure to forgive the one, and to remove the other.

O thou that art *rich in Mercy*, give the Grace of true Repentance to all that come to the Waters ; and give it to me, the greatest Sinner of them all.

Lord, give me Grace to examine all my mispent Life, in the Bitterness of my Soul to confess my Sins, with a broken and contrite Heart to bewail them, with utmost Abhorrence to forsake them, and do thou so *order my Steps in thy Word*, that for the time to come, *no Wickedness may have Dominion over me, that I may bring forth Fruits meet for Repentance.*

*Rom. 6. 13. I confess, Lord, that I have abused my Members, and made them Instruments of Unrighteousness to Sin, and thou hast most justly punished them for it ; O restore them to me again, and I will endeavour all my Life, to make them Instruments of Righteousness to thy Glory.*

Ah, Lord, it is the Cure of my Soul, for which I pray more earnestly, than for the Cure of my Body. I go to the Bath

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Bath for my bodily Health; and bless it, if it be thy Will, to my perfect Recovery, and to the Recovery of all those that come thither with me: But for the Health of my Soul, I fly to the Blood of Jesus, to the *Fountain set open for Sin and for Uncleanneſs*: I consult my bodily Physician for my Distemper, but with much greater Concern, I fly to thee, O Lord, who art the Sovereign Physician of Souls.

*Heal my Soul, O God, for I have sinned, grievously sinned, against thee, and by my Sins have provoked thee, who art the God of Mercy, to Anger. O heal my Backslidings, and love me freely, and take away mine Iniquity, and receive me graciously, and turn thine Anger from me.*

I humbly pray to thee, O Lord, for my bodily Cure; but because I know I may be eternally happy hereafter without Health of Body here, I pray for it with a Resolution, to acquiesce in thy good Pleasure, should'st thou think fit to deny it. But, O my God, when I pray for the Cure of my Soul, I resolve I will not be denied, I will never give over importuning thee, till thou givest me that *Godly Sorrow, which worketh Repentance to Salvation, not to be repented of*, till thou hast begun to kindle thy Love in my Heart.

*Turn thou me, O Lord, and I shall be turned. I will give thee no Rest, 'till thou hast turned me to thyself. Turn me then, O my God, O Turn me, O Pardon me, O Succour me, O Heal me, O Save me, for thy own infinite Mercies sake, and for the Merits of Jesus thy Beloved, in whom thou hast made Sinners acceptable. Amen, Amen.*

A PRAYER for AMENDMENT *when God is pleased to try us.*

**I** Know, Lord, that thy Judgments are right, and that thou of very Faithfulness, hast caused me to be troubled; for before I was afflicted I went astray, but now have I learned to keep thy Word; blessed be thy Goodness for afflicting me.

True it is, O my God, that thou hast most seasonably sent me this Affliction, [*this Sickness, Lameness,*] because thou, in thy propitious Wisdom, didst see that I wanted it. O may it have its most gracious and full Influence on my Soul, that I may be bettered by it.

I humbly beg of thee, O merciful Father, that this Affliction may strengthen my Faith, which thou sawest was growing weak; fix my Hope, which was staggering; quicken my Devotion, which was languishing; unite me to my first

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Love, which I was forsaking; rekindle my Charity, which was cooling; revive my Zeal, which was dying; confirm my Obedience, which was wavering; recover my Patience, which was fainting; mortify my Pride, which was presuming, and perfect my Repentance, which was daily decaying: For all these and the like Infirmities, to which my Soul is exposed, O make thy Affliction my Cure.

Grant, O my God, that this Affliction thou hast in Mercy laid on me, may wean all my Affections from the World, which I was apt to grow too fond of; rescue me from those Occasions of Evil, of which I was in danger; secure me from those Temptations which were ready to assault me; restrain me from those Sins, to which my Nature most strongly inclined; preserve me from all those Abuses of Health, I am apt to incur; and purify my Soul from all that Dross, and from all those vicious Propensions, which either my Repentance had left behind, or which I have since contracted.

O my God, let thy Affliction produce my Amendment, and all the happy Effects in me which it is wont to do in thy Children, and which thou in Mercy dost design it should; and then continue thy Affliction, if it seem good in thy Sight:  
Behold,



*Job 5. 17. Behold, Lord, Happy is the Man whom thou thus correctest.*

What is best for me, O my God, I know not, my Flesh desires a Deliverance from this Distemper, and if it be thy Pleasure, O Lord, deliver me : My Spirit desires that thou only wouldest choose for me ; do thou then, O Heavenly Father, choose for me ; choose for me because thou art my Father, and out of thy Fatherly Tenderness, wilt be sure to choose what is best for me : I resign up my own Will entirely to thine. *Father, if thou be willing, remove this Cup from me ; nevertheless not my Will, but thine be done.*

O my Father, if it be thy blessed Will the Waters should not be effectual to me, make them effectual to all other infirm Persons besides : I will rejoice in thy Goodness for removing their Affliction ; I will acquiesce in thy Goodness, for continuing mine.

Hear, Lord, and have Compassion on me, for the Merits and Sufferings of Jesus, whose perfect Resignation may I always imitate. *Amen, Amen.*

Next to the great Duties of Repentance, and Prayer, I am to exhort you to Sacrifice, the Sacrifice of Alms-giving, which is a Duty appropriate to the Rich, or to those who have a Competence of the

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the Things of this World, so that as hitherto I have united the Rich and Poor together, because both are alike obliged to repent and to pray; I must now separate them, and give distinct Exhortations to them both.

*An EXHORTATION to the RICH.*

**I**F you are Rich, or have wherewithal to relieve others, then be sure too to be rich in good Works, and according to *Luke 11.* your Ability give Alms, and give them in <sup>41.</sup> this Place to those poor Christians, who come to the Bath for the Cure of the like Distempers as the Rich do, but have nothing to sustain them, or to defray the Charges of their Cure.

From what you feel yourself, learn to compassionate the like Miseries in others; that Relief you would desire others should shew to you, were you in want, do you shew to the Poor; Those Blessings, that Ease, that Health, and that Patience, you beg of God for yourself, beg of God for all others, which you see are in the like Distress, and beg it as you would for yourself, and with a like Concern.

Such Charity as this will be an unspeakable Comfort to you, whatever your Distemper is; there is a present  
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Temporal Blessing promised to it, and promised to charitable Persons in that very Time, when they most of all want it; namely in the Time of their Trouble, and on their sick Beds: For, *Psalm 12. 3. 3. blessed is he that considereth the Poor and Needy, the Lord shall deliver him in the Time of Trouble; the Lord will strengthen him upon the Bed of Languishing; thou wilt make all his Bed in his Sickness.*

Learn then of our most Compassionate Saviour to shew Mercy to the Sick, and the Lame, and to contribute all you can to their Healing; lay aside Money for that very Use, and pray to God to direct your Charity to those who most want it, and who are most worthy to be relieved: By this means you will be able conscientiously to say *Job 29. 15 with Job, I was Eyes to the Blind, and Feet was I to the Lame.*

#### A PRAYER for the RICH.

**A**LL Glory be to thee, O Lord God, for that Portion of the good Things of this Life thou hast been pleased to vouchsafe me; Thou, Lord, hast made me thy Steward of them, and at the great Day, *I must give an Account to thee of my Stewardship: O make me a faithful Steward of them, that I may give*



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thou hast promised to *bleſs the Merciful*,  
and ſend me Deliverance in the time of  
Trouble.

Hear, Lord, forgive, and ſave me,  
for thy own infinite Mercies ſake, for  
thy Truth and Promise ſake, and for  
the Merits of Jeſus thy Beloved. *Amen,*  
*Amen.*

### EJACULATIONS *at the giving of ALMS.*

*1 Chr. 29.* **B**leſſed be thou, O Lord God, for ever and  
ever; for all Things come of thee, and  
of thy own do I now give thee.

*Phil. 4. 18* Lord, let theſe Alms be be *an Odour of*  
*a ſweet Smell, a Sacrifice acceptable, well*  
*pleaſing to thee, through Jeſus the Son of*  
*thy Love.*

If your own charitable Diſpoſition in-  
cline you, and your ſpiritual Guide do  
alſo adviſe you, to devote a particular  
Sum to pious Uſes, you may expreſs your  
Vow in this, or the like Manner.

O my God, *If thou wilt be with me in*  
*this Place, and keep me in thy Way, and*  
*deliver me from my* [Sickneſs, Lameneſs]  
and bleſs the Waters to me, *then ſhalt*  
*thou, O Lord, be my God, and of that*  
*thou haſt given me, I will ſurely give* [here  
*name the Sum*] to Thee, and to the Poor,  
that they may be relieved by it, and glo-  
rify thee for it.

*An*

*An EXHORTATION to the POOR.*

**Y**OU that are poor, though you cannot exercise your Charity in giving to others, yet you may, and ought to do it, in praying for them, especially for your Benefactors.

The greater your Temporal Wants are, the more they should teach you to depend on God, and the fewer are your Temptations; and your very Poverty, if you make a sanctified Use of it, will teach you Poverty of Spirit, Humility, Heavenly-mindedness, a lively Faith, and a firm Confidence in God, who is your only Refuge, and Help in your greatest Need.

*A PRAYER for the POOR.*

**O** Lord God, the Refuge of all Mankind, but especially of the Miserable; look down with thine Eyes of tenderest Pity on my low and destitute Condition.

Thou, Lord, hast been pleased to deny me the good Things, the Conveniencies of this Life, blessed be thy Name for it; thou sawest I should abuse them, and therefore hast in Mercy withheld from me those Occasions of Sin. But since thou art pleased, beyond my Poverty to lay this further Calamity [ this Sickness,  
D 2 Lameness ]



Lamenefs] on me, which has brought me hither, O be thou also pleased to succour, and to support me under it.

Ah, Lord, I come to my Remedy, but have not wherewithal to apply it; I come to the Waters, but have none to assist me, none to help me into the *Bath*; O let thy infinite Love kindle a compassionate Charity in the Hearts of the Rich, and incline some merciful Persons to relieve me.

Send seasonable Relief, O my God, to all other poor and needy Persons, who come hither calamitous like my self; O bless the Waters to our Cure, that being restored to our Health and Strength, we may return to our Labour, and according to thy divine Appointment, *In the Sweat of our Brows may eat our Bread*; Bless the Waters, O Lord, to all other infirm Persons, but especially bless them to my Benefactors.

Lord, sanctify my Poverty to me, that I may be humble and constant under it, and submissive to the Disposals of thy most wise and gracious Providence.

O my God, though I am *poor in this World*, make me *rich in Faith*; I will gladly want Riches here, so I may have *Treasure in Heaven* hereafter, and be an *Heir of the Kingdom, which thou hast promised to those that love thee*. Lord, pity me;  
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Lord, hear me ; Lord, help me ; Lord, save me, according to the Multitude of thy Mercies, and the Merits of my Saviour. *Amen, Amen.*

*The poor Man's PRAYER for those that relieve him.*

**G**Lory be to thee, O Lord, for my Benefactors ; Glory be to thee who hast given them Ability, and enlarged their Hearts to relieve the Poor and Needy ; Glory be to thee for directing them in particular to relieve me.

O my God, I earnestly beg of thee to shew Mercy to them, who have shewed Mercy to me : I have had the Comfort of their Alms, blessed be thy Name : O give them a plentiful Recompence for it, reward them sevenfold into their Bosom, through Jesus Christ thy Beloved. *Amen, Amen.*

EJACULATIONS *for the POOR.*

**A**S for me, I am poor and needy, but thou, Lord, carest for me, and on thee, Lord, I cast all my Cares.

Glory be to thee, O Lord, who deliverest the Poor in his Affliction : O let it be thy Pleasure to deliver me.

O Lord, the Poor committeth himself to thee,

*thee, for thou art the Helper of the Friendless; and to thee, poor as I am, I wholly commit myself. O be thou my Helper, O be thou my Friend.*

*Thou, O God, hast of thy Goodness prepared for the Poor, and the Poor and Needy shall give Thanks unto thy Name.*

*O my Soul, put thy Trust in the Lord, and by doing Good dwell in the Land, and verily thou shalt be fed.*

Having thus allotted to you that are Rich, and to you that are Poor, your distinct Duties, I must now again join you together; and I most passionately beseech you, if you have a Concern for the eternal Welfare of your Souls, any Honour for that most Holy Religion you profess, any Reverence for the pure all-seeing Eyes of God, to take all imaginable Care, that you do not abuse the *Bath*, by any Lasciviousness, or Impurity, which may defile yourselves, or others: For this is the way to turn the Means of your Cure, into an Occasion of the more outrageous Sin; and to provoke God to send you away with a dreadful Curse, instead of a Blessing.

If after a due Use of the Baths, you find any Benefit by them, and that your Distemper is either removed, or abated, as you desired the Prayers of the Congregation at your first coming, for God's Blessing

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Blessing on the Waters; so it is most just you should desire the Congregation to give Thanks for you, and to render to God a publick Acknowledgement for the Mercy he has vouchsafed you.

Be very careful that when you are well, you do not forget you were sick; but let that Advice which our Lord gives to the impotent Man, be deeply impressed on your Mind; say it often to your own Soul, *Sin no more, lest a worse thing come unto thee.*

Renew all those good Resolutions you made in the Day of your Distress; be very watchful and jealous over yourself for fear of Backsliding; avoid all Occasions of Sin for the future; and dedicate that Health, to which God has in tender Mercy restored you, to his Glory.

### A THANKSGIVING.

**A**LL Praise, all Glory be to thee, my Lord and my God, for hearing my Prayers in the Time of my Trouble, for blessing the Waters to my Good, [*to my Ease, to my Cure*] O, may I never forget this Blessing! O may I ever give thee Thanks for it!

Lord, I am jealous over my own treacherous Heart, that now thou hast [*abated*] [*freed me from*] my Calamity, I shall grow

grow cold in my Devotion, and that the Sense of my Duty will be apt to wear off with my Affliction: But my sure and only Trust is in the Assistances of thy Grace. *O, hold up my Goings in thy Paths, that my Foot-steps slip not; O keep me as the Apple of thine Eye.*

*O may I sin no more, lest a worse Thing come unto me.*

*Praise the Lord, O my Soul; while I live will I praise the Lord; as long as I have my Being, I will sing Praises unto my God.*

*I called upon the Lord in my Trouble, and the Lord heard me at large, therefore will I praise him.*

*Thou art my God, and I will thank thee; thou art the Lord, and I will praise thee.*

*Praised be the Lord, who hath not cast out my Prayer, nor turned his Mercy from me.*

*O give Thanks unto the Lord, for he is gracious, and his Mercy endureth for ever.*

*I will not only praise thee, O Lord, in private, but I will tell abroad what thou hast done for my Soul.*

*I will give Thanks unto thee in the great Congregation; I will praise thee amongst much People.*

*Accept, O my God, this my Sacrifice of Praise and Thanksgiving; and since the longer I live, the more I experience thy most adorable, boundless Goodness, the more devoutly may I daily praise thee,*

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thee, the more intensely may I daily love thee, through Jesus thy Beloved.

*Amen, Amen.*

To this you may properly add the hundred and third *Psalm*.

If after you have used the Waters, you find no Relief by them, be not discouraged: It may be God designs to effect your Cure some other ways; it may be he sees it best for your spiritual Good, that your Distemper should continue, and it is your Duty patiently to submit to his good Pleasure.

If you are conscious to yourself, that you have truly repented of all your Sins past, and that the Desire of your Soul is towards God, you may be then assured, that God *chasteneth* you because he *loves* you, that he dealeth with you as *with a Child*, and that his paternal Bowels are ever yearning on you.

'Tis most true in common Experience, what the Apostle affirms, *That no chastening for the present seemeth to be joyous, but* Heb. 12. 11 *grievous; and so will your Chastening seem to you: nevertheless afterward it yieldeth the peaceable Fruit of Righteousness, unto them which are exercised thereby; and such Fruit it will in the end infallibly yield to you.*

Believe me then, that you will at last, to your unutterable Joy, experimentally

E

find,



*Rom. 8. 28.* find, that *all Things*, even the sharpest and the most continued Afflictions, *work together for good, to those that love God.*

### EJACULATIONS *for the AFFLICTED.*

**D***Deal thou with me, O Lord, according to thy Name, for sweet is thy Mercy. Thou hast been my Succour, leave me not, neither forsake me, O God of my Salvation.*

*I should utterly have fainted, but that I verily believe to see the Goodness of the Lord, in the Land of the Living.*

*I will wait on the Lord, from whom cometh my Salvation.*

*Though I am sometime afraid, yet put I my Trust in thee.*

*Thou shalt keep him in perfect Peace, whose Mind is staid on thee, because he trusteth in thee.*

*O what great Troubles and Adversities hast thou shewed me, and yet didst thou turn, and refresh me!*

*As for me, I will patiently abide alway, and will praise thee more and more.*

*In the Multitude of the Sorrows I had in my Heart, thy Comforts have refreshed my Soul.*

*Unto thy entire Disposall I resign my Spirit, for thou hast redeemed me, O Lord, thou God of Truth.*

O may

O may I always do and suffer thy Will.

My God, *though thou slayest me, yet will I put my Trust in thee.*

It is the Lord, it is my God, it is my Father, it is my Friend, it is infinite Love that afflicts me : Let him do what seemeth him good, he can will nothing but good for me ; he can do nothing but good to me : his Will be ever done, and not my own.

To these Ejaculations may be added that Prayer for Amendment when God is pleased to try us, which went before.

If want of Children, good Christian, and hopes of Benefit from the Waters bring you thither, then I beseech you, as I did those who are sick or lame, to begin with God : Repentance and Prayer, and Resignation and Charity, are all as proper for your Condition, as for them.

Be assured, that Children are the *Gift of God*, and let your first and chief recourse be to him, and from him only expect a Blessing.

'Tis true the *Blessings of the Womb* are temporal only, yet they are such which all married Persons regularly ought to desire, and for which they ought with Humility, and Submission to pray.

Though the Blessing of Children is very often indulged to wicked Persons as well

as to good, yet we see many times that God denies them to both, though they never so passionately desire them.

When God denies Children to wicked Persons, is in his Anger, and for Punishment. *Thus Nadab, and Abihu for offering strange Fire, died before the Lord, and as an Aggravation of their Punishment it is remarkable, that they had no Children.*

*Jer. 22. And the Doom that God pronounced*  
*30. against wicked Coniah was, Thus saith the*  
*Lev. 20. Lord, write this Man Childless. God*  
*20, 21. threatens incestuous Persons, That they shall*  
*Hof. 9. 14. dye Childless. And sometimes when hopes*  
*of Issue appear, he gives the Wife a mis-*  
*carrying Womb, and dry Breasts. It is*  
*therefore most needful, that you should*  
*ground your hopes of Children, on a*  
*previous Repentance.*

Children are no certain Marks of God's Favour, and therefore the Good often want them. Never were there two better married Couples, than Abraham, the Friend of God, and Sarah; than Zechariah and Elizabeth, who were both righteous before God, walking in all the Commandments of the Lord blameless; and yet Sarah, and Elizabeth were both barren, and never had been Mothers but by Miracle.

Rebekah, and Rachel, and Hannah had all for a long time their Wombs shut

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up, and by Prayer they were all at last opened.

However, when God foresees Children like to prove, either Temptations, or Calamities, or Curses to their good Parents, it is a great Blessing then to deny them: Which our Lord intimates to the Daughters of *Jerusalem*, when he told *Luke 23.* them, *The Days were coming in which they* <sup>19.</sup> *should say, Blessed are the Barren, and the Wombs that never bare, and the Paps that never gave suck.*

But when God denies Children to Holy Persons, he makes up the Blessing some *Isa. 56. 5.* other way, and gives them a Name better than of Sons, and of Daughters, an everlasting Name that shall not be cut off: So that, which way soever God thinks fit to deal with you, you have all the Reason imaginable, to assure yourself that what is God's Will is best for you, and chearfully to acquiesce in his good Pleasure.

#### A PRAYER for a WIFE.

O Lord God Almighty, who formest us *Psalms 139* from the Womb, who coverest us there, <sup>16.</sup> and seeest our Substance when imperfect, and all our Members, and how they are curiously formed; All Glory be to thee.

I know, Lord, that Children, and the  
Fruit

*Fruit of the Womb, are an Heritage and Gift that cometh of thee, and therefore of thee only I beg it; O vouchsafe me that Gift in thy good time. Glory be to thee, O Lord, who makest the barren Woman to keep House, and to be a joyful Mother of Children. O that it might please thee, to make me a joyful Mother.*

Deliver me, O my God, from either a barren, or from a miscarrying Womb, and from dry Breasts; and if it be thy Will, bless the Waters, that they may dispose me to be *Fruitful*, and to conceive: and do thou, O Lord, most tenderly preserve the *Fruit of my Womb*, that I may at last happily bring forth, and may forget my Pangs, and may praise thy Name, for joy that a Child is born into the World.

1 Sam. 1.  
11.

To thee, O Lord God, do I vow this Vow, that if thou wilt indeed look on the Affliction of thy Handmaid, and remember me, and wilt give unto thy Handmaid Children, then will I give them unto thee: I will early devote them to thee in holy Baptism: I will do my utmost to bring them up, in thy Nurture, and Admonition; in thy filial Fear, and reverential Love, that they may become Instruments of thy Glory on Earth, and may at last become Saints in Heaven, to sing Praises to thee eternally there.

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Bless me, and my Husband, O Lord God Almighty, bless us with the Blessings of Heaven above, and with the Blessings of the Deep that lieth under; bless us with the Blessings of the Breasts, and of the Womb, if it be thy Will.

O Lord, if thou art pleased, for most wise and gracious Purposes, to deny us the Blessings of Children, thy most holy Will be done: O give us an entire Contentedness without them; and though it is not thy Pleasure to make us fruitful in our Bodies, yet make us fruitful in our Souls, fruitful in all saving Graces, which will in the end, prove a much greater Joy and Comfort, and Blessing to us both, than Children. Hear me, O Lord, and help me, and grant my Petition, if it be thy Will, for thy Infinite Goodness Sake, and the Sake of Jesus the Son of thy Love. Amen, Amen.

If it please God to bless the Waters to your Fruitfulness, then use the foregoing Form of Thanksgiving. And if you, or any one besides, who have made use of this Paper, have received the least Good from it,

To God be all the Glory. Amen.





THREE  
HYMNS  
FOR  
Morning, Noon,  
AND  
MIDNIGHT.

---

By the same AUTHOR.

---

*A Morning HYMN.*



WAKE, my Soul, and with the Sun,  
Thy daily Stage of Duty run;  
Shake off dull Sloth, and joyful rise,  
To pay thy Morning Sacrifice.

Thy precious Time mis-spent, redeem,  
Each present Day thy last esteem;  
Improve thy Talent with due Care,  
For the Great Day thy self prepare.

In Conversation be sincere,  
Keep Conscience as the Noon-tide, clear;  
Think how all-seeing God thy Ways,  
And all thy secret Thoughts, surveys.

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By Influence of the Light Divine,  
Let thy own Light to others shine ;  
Reflect all Heaven's propitious Rays,  
In ardent Love and chearful Praise.

Wake, and lift up thy self, my Heart,  
And with the Angels bear thy Part,  
Who all Night long unwearied sing  
High Praise to the Eternal King.

Awake, awake, ye Heavenly Choir,  
May your Devotion me inspire,  
That I, like you, my Age may spend,  
Like you, may on my God attend.

May I, like you, on God delight,  
Have all Day long my God in sight ;  
Perform, like you, my Maker's Will,  
O may I never more do Ill !

Had I your Wings, to Heav'n I'd fly,  
But God shall that Defect supply ;  
And my Soul, wing'd with warm Desire,  
Shall all Day long to Heav'n aspire.

All Praise to thee, who safe has kept,  
And hast refresh'd me whilst I slept ;  
Grant, Lord, when I from Death shall wake,  
I may of endless Light partake.

I would not wake, nor rise again,  
Ev'n Heav'n itself I would disdain ;  
Were not thou there to be enjoy'd,  
And I in Hymns to be employ'd.

Heav'n is, dear Lord, where-e'er thou art,  
O never then from me depart !  
For to my Soul 'tis Hell to be,  
But for one Moment, void of thee.

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Lord,

Lord, I my Vows to thee renew,  
Disperse my Sins as Morning-Dew;  
Guard my first Springs of Thought and Will,  
And with thy Self my Spirit fill.

Direct, controul, suggest, this Day,  
All I design, or do, or say,  
That all my Pow'rs with all their Might,  
In thy sole Glory may unite.

Praise God, from whom all Blessings flow,  
Praise him, all Creatures here below;  
Praise him above, ye Heav'nly Host,  
Praise Father, Son, and Holy Ghost.

*An Evening HYMN.*

**A**LL Praise to thee, my God this Night,  
For all the Blessings of the Light:  
Keep me, O keep me, KING of Kings,  
Beneath thy own Almighty Wings.

Forgive me, Lord, for thy dear Son,  
The Ill that I this Day have done;  
That with the World, my self, and thee,  
I, ere I sleep, at Peace may be.

Teach me to live, that I may dread  
The Grave as little as my Bed;  
To die, that this vile Body may  
Rise glorious at the Awful Day.

O may my Soul on thee repose,  
And may sweet Sleep mine Eye-lids close;  
Sleep, that may me more vigorous make,  
To serve my God when I awake.

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When in the Night I sleepless lie,  
My Soul with Heav'nly Thoughts supply;  
Let no ill Dreams disturb my Rest,  
No Pow'rs of Darkneſs me moleſt:

Dull Sleep! of Senſe me to deprive,  
I am but half my Time alive;  
Thy faithful Lovers, Lord, are griev'd  
To lie ſo long of thee bereav'd.

But tho' Sleep o'er my Frailty reigns,  
Let it not hold me long in Chains;  
And now and then let looſe my Heart,  
Till it an Hallelujah dart.

The faſter Sleep the Senſes binds,  
The more unfetter'd are our Minds:  
O may my Soul, from Matter free,  
Thy Lovelineſs unclouded ſee.

O when ſhall I in endleſs Day,  
For ever chaſe dark Sleep away,  
And Hymns with the Supernal Choir  
Inceſſant ſing, and never tire!

O may my Guardian, while I ſleep,  
Cloſe to my Bed his Vigils keep;  
His Love Angelical inſtil,  
Stop all the Avenues of Ill.

May he Celeſtial Joy rehearſe,  
And Thought to Thought with me converſe;  
Or in my Stead, all the Night long,  
Sing to my God a grateful Song.

Praiſe God, from whom all Bleſſings flow,  
Praiſe him, all Creatures here below;  
Praiſe him above, ye Heav'nly Hoſt,  
Praiſe Father, Son, and Holy Ghoſt.

*A Midnight HYMN.*

**M**Y God, now I from Sleep awake,  
The sole Possession of me take;  
From Midnight Terrors me secure,  
And guard my Heart from Thoughts impure.

Bless'd Angels, while we silent lie,  
You Hallelujahs sing on high;  
You joyful hymn the Ever-bless'd,  
Before the Throne, and never rest.

I with your Choir Celestial join,  
In offering up a Hymn Divine;  
With you in Heav'n I hope to dwell,  
And bid the Night and World, farewell.

My Soul when I shake of this Dust,  
Lord, in thy Arms I will intrust:  
O make me thy peculiar Care,  
Some Mansion for my Soul prepare.

Give me a Place at thy Saints Feet,  
Or some fall'n Angel's vacant Seat;  
I'll strive to sing as loud as they  
Who sit above in brighter Day.

O may I always ready stand,  
With my Lamp burning in my Hand;  
May I in Sight of Heaven rejoice,  
Whene'er I hear the Bridegroom's Voice.

All Praise to thee in Light array'd,  
Who Light thy Dwelling-place hast made;  
A boundless Ocean of bright Beams,  
From thy All-glorious Godhead streams.

The Sun in its Meridian Height,  
Is very Darkneſs in thy Sight :  
My Soul, O lighten, and inflame,  
With Thought and Love of thy great Name.

Bleſſ'd Jeſu, thou on Heaven intent,  
Whole Nights haſt in Devotion ſpent ;  
But I, frail Creature, ſoon am tir'd,  
And all my Zeal is ſoon expir'd.

My Soul, how canſt thou weary grow,  
Of antedating Blifs below,  
In Sacred Hymns, and Heav'nly Love,  
Which will Eternal be Above ?

Shine on me, Lord, new Life impart,  
Fresh Ardours kindle in my Heart ;  
One Ray of thy All-quick'ning Light,  
Diſpels the Sloth and Clouds of Night,

Lord, leſt the Tempter me ſurpriſe,  
Watch over thine own Sacrifice :  
All looſe, all idle Thoughts, caſt out,  
And make my very Dreams devout.

Praiſe God, from whom all Bleſſings flow,  
Praiſe him, all Creatures here below ;  
Praiſe him above, ye Heav'nly Hoſt,  
Praiſe Father, Son, and Holy Ghoſt.

F I N I S.





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